



A Payre
OF TWO MORNINGS
MEDITATIONS.

The first against Parity.

Sect. I.

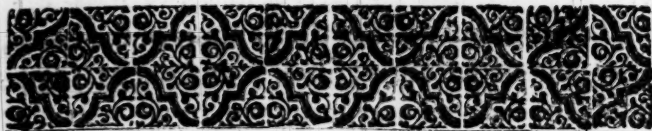


Though Men by Nature are
 equall; yet so it is, that
 being borne to live in so-
 ciety, and this society not
 being able to subsist with-
 out peace, peace without
 union, union without or-
 der, order without distinction, distinction with-
 out dependency, or dependency without autho-
 rity,

rity, yet the same Nature which made men equall
 (in one respect) hath immediatly commanded
 them to be subject to one head, and to waive their
 equality, for the avoyding of confusion. God
 himselfe in the Creation framed not many men
 at once, who might the sooner have stored the
 Earth : he made but one Man onely : yea so, as
 that he made not Man and VVoman together of
 Earth : but first drew one Man from the Earth,
 and extracted one VVoman, from that only one
 Man : to shew, (as *St. Chrysostome* divinely no-
 teth) how his intention was to establish Deriva-
 tion, Dependency, Domination, Principality, yea
 and Monarchy among men, and to reduce them
 all under one Root and Superiour, causing them
 all to proceede from one onely, to the end all
 might depend upon one. He ever since, hath at
 all times instituted Temporall Princes and Ru-
 lers over his chosen people : first Patriarchs, then
 Dukes, after this Iudges, and in conclusion
 Kings. His Providence concluding in Monar-
 chy, (calling himselfe by the title and name of
 King) as the chiefest highest title, and the most
 perfect forme of Governement. As Nature
 which

which proceedeth by degrees in her workes, first maketh Mercury out of the vapours of the Earth, after, out of Mercury, silver, and out of silver, gold, the crowne and perfection of all Mettals: so IESVS CHRIST comming (after) into the VWorld, (albeit he was Lord and King of Kings, of Heaven and Earth) hath (by his word, as example) confirmed temporall policy and authority, commanding to give unto *Cesar* what is due to *Cesar*: And the Apostle enjoineeth us, under paine of eternall damnation, to yeeld to our temporall Sovereignes, Obedience, Tribute, Respect, Honour, and our Prayers, because hee defends our lives and goods from violence: Obedience, since he derives his power from GOD: Respect, in that he is his Minister: Honour, by reason he beareth his Image: Prayers, in reflection to, and upon, the great neede hee hath of GODS assistance in defending us. Divine and Evangelicall Law obligeth us, to yeeld him all these duties: Obedience, in regard of his authority: Tribute, to defray his great charges: Respect, in regard of his Ministry: Honour, for his dignity: Prayers, for his necessities.

Ita dicit, ut sentit. A.P.



The Second
 Against preposterous and irregular
 COUNSELLS.

Secl. II.



ALL the true good
 of Man, both
 particular and
 publicke, depen-
 deth upon the
 safe conduct of
 good Counsell,
 good Counsell
 on true wise-
 dome, and this
 true wisdom
 on

on G O D. Now since (according to Philosophicall maximes) one cannot deliver an assured judgement of things, but in considering the reference, relation, and connexion they have with primary causes: God, therefore, who is this first cause, ought to be the primary object, and principall rule of all our judgements and counsells, if we desire to secure our judgements from error, and our counsells from temerity. For, whatsoever men have, at any time, established of good or just in temporall Laws, either imprinted in them by nature, or deduced by reason, or knowne by inspiration, or manifested by revelation, if it stray from this principle, it is unjust, and what is unjust is violent, and what is violent cannot challenge the name of Law. — For this is the most solid ground of the most eminent commendations wee can give to the truly wise Politician, who, over and above the naturall capacity of spirit, and of humane wisdom acquired by study, and experience of affaires, addeth divine knowledge, which he taketh as the principall guide of all his motions, reasons, maximes, counsells, decrees, and actions. He doth not (as the Lesbian builders)

fit his squire or rule to the stone or timber, as they doe who seeke to accommodate God to their necessities and affaires, or justice to the times, but he fitteth and fashioneth the timber and stones to the squire or ruler, affaires and necessities to God, and the times to Iustice. He imitateth good Pilots, who holding the hand on the helme, lift up their eyes to heaven, to receive from the Pole and starres the conduct of themselves and ships: for whilest he manageth the steering of Civill affairs, he hath his eyes fixed on eternall verities, and upon the divine Law, whence he taketh his notions, levy, and directions. And as the High-Priest of the old Law, drew the answers and oracles he delivered to the people, from a pretious stone hee carried on his breast, which in a marvellous manner (as some have delivered) represented unto him Gods pleasure by its colour, sometimes red, at another time blacke; one while pale, then white, then changeable, according to occurrents: In like manner, the true wise man, taketh his counsells and resolutions from Gods Law, *A Pretious Trepase* (as David termeth it) not hung at his breast, but fastned to his heatt, *Ob God, I have bid thy words*

words in mine heart, &c. P/al. 119. 11. 127. There
 doth he finde (in eternall reasons) the true rule
 of things passed in all seasons, and contemplateth
 in immoveable verities, the constant I D E A of
 whatsoever is subje& to change and revolution;
 whence taking his measures , he (after, or there-
 after) guideth the inconstant by the constant, cau-
 sing it to slide into stability, the temporall by the
 eternall, the figure of the world (which passeth)
 by Gods Truth, which is eternally permanent.

Dixi,

A. P.

11. 127. 128.

Exod. 28. 17.

Row 1.	{	Sardus 6.	2	{	Emerald 4.	3	{	Ligite.	4	{	Beril 8.
		Topaz 9.			Saphir 2.			Agate.			Onyx.
		Carbuncle			Diamond.			Amethyst 12.			Jaspar 1.

Revelat. 21. 19, 20.

Alphabetically order. Alphabetically order.

Foundation.	1. <i>Jaspar</i> ——— 4.	<i>Amethyst</i> ——— 12.	<i>Agate</i> ——— 3 — 0.
	2. <i>Saphir</i> ——— 2.	<i>Beril</i> ——— 8.	<i>Amethyst</i> — 3 — 12.
	3. <i>Chalcidonio.</i> ——— 1.	<i>Chalcidonio</i> ——— 3.	<i>Beril</i> ——— 4 — 8.
	4. <i>Emerald</i> ——— 2.	<i>Chrysolite</i> ——— 10.	<i>Carbuncle</i> — 1 — 0.
	5. <i>Sardonix.</i> ——— 1.	<i>Chrysolite</i> ——— 7.	<i>Diamond</i> — 2 — 0.
	6. <i>Sardius</i> ——— 1.	<i>Emerald</i> ——— 4.	<i>Emerald</i> — 3 — 4.
	7. <i>Chrysolite.</i> ——— 1.	<i>Jacinth</i> ——— 11.	<i>Jaspar</i> ——— 4 — 1.
	8. <i>Beril</i> ——— 4.	<i>Jaspar</i> ——— 1.	<i>Ligite</i> ——— 3 — 0.
	9. <i>Topaz</i> ——— 1.	<i>Saphir</i> ——— 2.	<i>Onyx</i> ——— 4 — 0.
	10. <i>Chrysolite.</i> ——— 1.	<i>Sardius</i> ——— 6.	<i>Saphir</i> ——— 3 — 2.
	11. <i>Jacinth.</i> ——— 1.	<i>Sardonix</i> ——— 5.	<i>Sardius</i> ——— 1 — 6.
	12. <i>Amethyst</i> ——— 3.	<i>Topaz</i> ——— 9.	<i>Topaz</i> ——— 1 — 9.
	Rows	Foundations.	Rows. Foundations.

Per me A. P. 8. 20. 44.